

פֿורשװאָרד

SHA'AR ZAHAV

שַׁעַר זָהָב

HANNUKAKH EXTRAVAGANZA

FRIDAY, DEC. 29TH

6:30 P.M.

Services for the Shabbat in Hannukah, to be followed by a covered-dish supper and latke party! Music, dancing, exotic beverages!

Last names A - F should bring a salad/appetizer.
Last names G - M should bring a main dish.
The N - R group should bring desserts, and the
S - Z's should bring the exotic beverages. (Bring
lots of food and drink -- at least enough to serve
four other people.)

EVERYBODY: Bring at least four medium BOILING potatoes
and an onion, to be transformed into latkes!

Individuals will be asked at services to bring cooking utensils.

People are also needed to help decorate, cook, set up, clean up, etc. Help make this extravaganza truly extravagant! Please see Bill Goldstein at services. to volunteer, or leave a message for him at the answering service: 626-3131.

THE REASON FOR HANUKKAH

Since the holiday of Hanukkah is not mentioned in the Bible, the Talmud asks the reason for its observance? It is one of the very few observances we have during the year which is not based on some event in the Bible. "What is (the reason for) Hanukkah? For our Rabbis taught: On the twenty-fifth of Kislev (commence) the days of Hanukkah, which are eight on which a lamentation for the dead and fasting are forbidden. For when the Greeks entered the Temple, they defiled all the oils therein, and when the Hasmonean dynasty prevailed against and defeated them, they made search and found only one cruse of oil which lay with the seal of the high priest, but which contained sufficient for one day's lighting only; yet a miracle was wrought therein and they lit (the lamp) therewith for eight days. The following year these (days) were appointed a festival with (the recital of) Hallel and thanksgiving." (Shabbat 21b.)

The Talmudists give a very brief and limited explanation of the events surrounding the celebration of Hanukkah. For a change, rather than looking at history, let's let the Talmudic explanation stand for the time being, and let's look at an inspiring piece of poetry for the holiday. Written by Moshe Davis and Victor Ratner, it is entitled: The Eternal Light.

A candle is a small thing.

But one candle can light another.

And see how its own light increases,
as a candle gives its flame to the other.

You are such a light.

Light is the power to dispel darkness.

You have this power to move back
the darkness in yourself and in others--
to do so with the birth of light
created when one mind illuminates another,
when one heart kindles another,
when one man strengthens another.

And its flame enlarges within you
as you pass it on.

CONTINUED



"The Menorah"

Throughout history,
children of darkness have tried
to smother this passage of light
from one to another.

Throughout history, dictators large and small
have tried to darken, diminish
and separate us by force.

But always in the end they fail.

For always, somewhere in the world,
the light remains;
ready to burn its brightest
where it is dark;
a light that began
when God created the world:

"...Who coverest Thyself with light as with a garment."

And every free people has remained free
by resisting those who would
extinguish in us the light
of freedom,
of love,
of truth.

To do our daily part to increase this light,
we must remember that a candle alone is a small thing,
a person alone is a small thing,
a nation alone is a small thing.

Remembering this,
we must recognize something much more
than our indispensability to others.

We must also remember their indispensability to us.

We cannot hope--
either as individuals or nations--
to reach our highest capabilities
until we help those around us reach theirs.

To be strong
the strong must serve.

CONTINUED

"These lights we now kindle...."

These words accompany the lighting of Hanukkah candles in the home, and in the heart, to commemorate the eternal bridge of light which reaches from creation itself to the radiant spirit of the free.

In this spirit is celebrated the Festival of Hanukkah-- the Festival of Light-- wherein the candle that gives its light to the others is called "the servant candle."

You too are strongest... when you serve.

ritual committee

The ritual committee is about to undertake the creation of a new Shabbat Siddur (prayer-book) for weekly use at Sha'ar Zahav. This long-awaited project provides an opportunity for members of the congregation to contribute creatively to the construction of our liturgy. The committee's desire is to make the siddur a resource book suitable for use in a variety of styles of services.

Toward that end, the committee needs both casual and long-term contributions from interested members. In particular we solicit contributions of original prayers, music, poetry and drawings, as well as participation in committee meetings, from those interested

in working on the siddur. We are particularly interested in eliminating sexism from the Shabbat service and in increasing the gay content.

If you have an interest in contributing input to the siddur project, please get in touch with Allen B. (552-6766), Lauren M. (221-5713), Henry R. (626-8911), Jane L. (East Bay) or any other member of the ritual committee.

We
light these
candles for
the miracles,
the wonders,
and the
acts
of salvation
which You
have worked
for our ancestors
in those days
and in this time.
—from the prayers
for lighting the
Hanukkah candles



A note to our readers-

As co-leader it has come to my attention that our responsibilities as a gay synagogue do not end with Services, programs, and involvement with political issues.

One of the primary functions of any Synagogue is the assistance to members of it's community when there is a need.

Rifka is not only new to Sha'ar Zahav but to San Francisco as well. She is interested in settling here and would like our help.

Sarah

Rifka's Impressions

I just came back from France two weeks ago, after having spent one month in San Francisco in August for my vacation. My first motivation for coming to California was a dream that I wanted to make concrete: in my fantasy, California has always been the "land of milk and honey", as strange as this fact can be for a Jewish person. My dreams were full of landscapes, sun and sand, pleasant smells and sweet melodies-the Paradise!

But I had to readapt my fantasy to the reality. The reality is the fact that I landed in San Francisco, that San Francisco is a city with pavement and a lot of pedestrians, with sky scrapers, cars and pollution like any other big city in the world. Nevertheless, the atmosphere that I could find here, made me feel immediately at home, in a warm and welcome home. Very rapidly I was looking for contacts with lesbians. I was surprised to find so many gay people walking in the streets without hiding themselves. Some restaurants, bars, businesses are owned by gays. Some activities like meetings, street festivals, demonstrations are organized by gay people. All this without any cover of normality. To me it was a strange comforting impression to know that as a lesbian, I can live openly here.

When I first heard about a gay synagogue, I could not believe this could exist. In my way of tackling the Jewish question, I have always made a separation between what is left from my traditional Jewish education and my everyday life with feminist women. The last touch I had with Judaism in France, was my active participation in Israeli folkdance groups. And I had periods when I had to choose between these activities and my participation in lesbian groups. This dilemma has been part of me for years. (CONT.)

When I discovered the existance of a gay Synagogue, a very strange feeling invaded me. It would be possible to meet people like me in a synsgogue! What I never guessed would be possible. So I came to a shabbat service with a very specific question in my head. How is it possible to mix judaism and homosexuality? Till now I did not have any intellectual answer to this question. But as far as feelings are concerned, this synagogue was my place, a place where I could meet people whe will accept me with my specific sexuality, my specific way of life. And this is very comfortable. Shall I be able to live with this feeling for a long time? I really do not know. I am now looking for a job and any possibility in order to stay in this country and especially here. But it is not easy today to immigrate to this country, especially when you do not know the right people who could help you in this way.

Would my dream of living here become a reality?

RIFKA

MAKE THE BEST OF LIFE AND ENJOY

The beautiful phrase we recite, "all men are created equal" has little truth in it. There are inequalities of heredity. Some are born handsome and some homely, some brilliant and some dull, some coordinated and some clumsy, and some with special talents and some with pitfully few. Again our enviroments also influence our lives. Some are born rich and some poor, some with loving parents and some with child abusers, and some with loving parents and some with child abusers, and some fortunate to be born in San Francisco and some elsewhere.

But all is not lost. Within limits, we can do much to determine our happiness. We can try to improve ourselves, and many have, despite seemingly impossible odds. We can do instead of sit and complain. We can help others and so help ourselves to this pleasure. We can do what we can to improve the world, even if it seems only in a very small way. What we make of live depends on our attitudes towards people and life. Enjoy!

Sam T.

TREASURERS REPORT

Now that the High Holy Days have come and gone and our membership structure has had over three months to take hold, it's time we can better assess the financial status of Sha'ar Zahav. First, the good news. We've got over 80 dues pledging members. The dues received, plus our many non-member contributions as well as collections at services, enable us to continue to meet the recurring, ~~fixed~~ expensed of running our Synagogue. These include the printing and mailing of the newsletter, rent, telephone, administrative and office expenses. Not so good news is that some members have not as yet met their dues pledge. It is understandable that some of us are experiencing our own financial hardships (especially at this time of year.) Additionally, it's just plain easy to forget the amount you've pledged and the method of payment selected. Therefore, the Va'ad has voted to send statements to members periodically as a reminder of the amount pledged, amount paid and amount due. Hopefully this will facilitate a more timely collection of dues and consequently enable Sha'ar Zahav to have more religious/social events, increase our outreach efforts and build the day we can afford our own home.

NOTES AND REMINDERS

Expenses related to conducting the beautiful Rosh Hashana and Yom Kippur services (printing of services, rent, etc.) totaled over \$1,700.

We are in need of sponsors for future Oneg Shabbats. If we do not have a sponsor for a week, we must dip into the general funds of the synagogue.

If contributors to the Synagogue are for membership dues, please mark on your check, "membership dues."

If you are looking for additional tax deductions for 1978, accelerate your tax-deductible contribution to Sha'ar Zahav before January 1, 1979.

The building committee and the funding and finance committee both need more people. If you are interested, please contact Bernard S. or Lauren M. Your participation will be appreciated.

MAGNUS HERSHFELD
by Jesse Monteagudo

(The first in a series of biographies of gay and lesbian Jews who have made their mark in history).

The greatest figure of the Homosexual Emancipation Movement in Germany was a Jewish neurologist, Magnus Hershfield. Born in Kolberg in 1868, he began his career in Gay liberation in 1897, when a few men met in his apartment and founded the Scientific - Humanitarian Committee.

The Committee worked mainly in legal reform, especially in crime in the German Empire (it was not repealed in West Germany until 1971). To this end a petition was drawn and presented to the Reichstag, where it was given lip service by the Social Democrats and hostility from more conservative parties. The Committee was more successful in the literary field, and from 1899 to 1923 the tireless Hershfield doubled as Editor of the YEARBOOK FOR INTERSEXUAL VARIANTS. This journal contained articles by leading experts, including Freud, and bibliographies of works on Uranism (as it was then called). Historians of homosexuality now thank Dr. Hershfield for creating these journals, so rich in historical value.

(CONTINUED)

137

By the rivers of Babylon,

There we sat down, yea, we wept,

When we remembered Zion.

'Upon the willows in the midst thereof

We hanged up our harps.

For there they that led us captive

asked of us words of song,

And our tormentors asked of us mirth:

"Sing us one of the songs of Zion."

How shall we sing the Lord's song

In a foreign land?

If I forget thee, O Jerusalem,

Let my right hand forget her cunning.

Let my tongue cleave to the roof

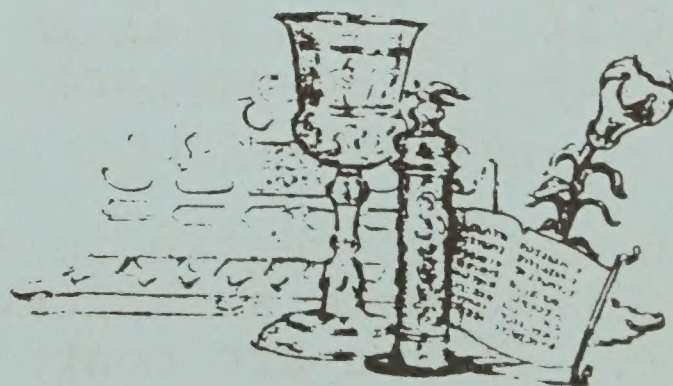
of my mouth,

If I remember thee not;

If I set not Jerusalem

Above my chiefest joy.

LIVING SPIRIT of Israel's people both in ancient times and today is evoked by the fervent lines of the 137th Psalm, reproduced in part here.



The German defeat in World War I brought about the collapse of the monarchy and the liberalizing of attitudes under the Weimar Republic. Hershfield began this period by starring the first gay film DIFFERENT FROM THE OTHERS (1919), co-starring Conrad Veidt (whose greatest roles, by the way, were not in film but in the gay bars of Berlin where he appeared in full drag). 1919 also saw our hero opening the Institute of Sexual Research in Berlin, a forerunner of the Kinsey Institute of Sexual Sciences and other such establishments. The institute hosted the first Congress for Sexual Reform in 1921, which resulted in a World League for Sexual Reform, with Hershfield (who else?) as co-president.

The fact that Hershfield was Jewish, gay and leftist made him a prime target for the rising extreme right, which was on the upswing in the

twenties. He was assaulted by anti-semites in 1920 and again in 1921, being injured each time. He was fortunately on a world tour when the Nazis gained power in January 1933; so they could not harm his person. But they raided and closed the Institute of Sexual Science, and burned priceless books and papers. Hershfield tried to pick up the pieces in his Paris exile, but was unsuccessful. He died in 1935, too early to witness the Nazi killings of both Jews and gays.

Sources: Lauritsen, John & Thorstad, David, THE EARLY HOMOSEXUAL RIGHTS MOVEMENT and Steakley, James, THE HOMOSEXUAL EMANCIPATION MOVEMENT IN GERMANY.

Courtesy Congregation Etz Chaim Newsletter

Oneg Shabbat

Special thanks to this month's sponsors:

Nov 10- sponsored by Tal'or in memory of his father's yartzeit, David Gass brought food.

Nov 17- in honor of Sarah's mother who is with us.

Nov 24- by Sam Thal in memory of his father's yartzeit.

Dec 29- by Beauregard in memory of his mother Victoria's yartzeit.

If you are interested in sponsoring an Oneg, please contact Bill G. and make arrangements. It will be much appreciated by all. If you are contributing food, please include something without sugar.

Recipes for Hanukkah

SUFGANIOT (ISRAELI LATKES)

$\frac{1}{2}$ package dried yeast	1 teaspoon salt
1 cup warm water (105-115°F)	1 egg, well beaten
2 cups flour, sifted	oil for frying
2 teaspoons sugar	

Sprinkle the yeast over the warm water. Let it stand until dissolved. Sift the flour with sugar and salt, and add the egg. Add the yeast, and beat well until the mixture is thoroughly blended. Cover and put in a warm place (85°F) to rise until it doubles in bulk.

Place oil in a frying pan to half the height of the pan and heat. When the oil is hot, drop the batter by spoonfuls into the oil. Fry on both sides until latkes are a golden color. Drain well on paper toweling. Sprinkle with granulated sugar. Serve hot. 6 servings.

POTATO PANCAKES

4 large potatoes, grated	$\frac{1}{4}$ teaspoon pepper
3 tablespoons matzah meal	1 teaspoon onion powder
3 eggs, beaten	oil for frying
1 teaspoon salt	

Care should be taken to have all the ingredients ready for immediate use before grating the potatoes. (Grated potatoes that are left standing turn brown.) It is desirable to use 2 pans at the same time to expedite frying the pancakes.

Grate the potatoes, and squeeze out as much water as possible. Mix the grated potatoes, matzah meal, eggs, salt, pepper, and onion powder. Heat oil in a frying pan. When the oil is hot, drop the potato mixture by tablespoons into the oil. Fry on both sides until brown. Remove from the oil, and drain on paper toweling.

The pancakes can be fried in advance and frozen. Before serving, lay the pancakes in one layer on a foil-lined cookie sheet and reheat in a 375° oven for about 20 minutes. Serve with applesauce. 6 servings.

The FORWARD needs your articles. Anybody who would like to write a periodic column or just a single article of general interest to the congregation for publication in the FORWARD, please contact me. The FORWARD and the congregation will be most appreciative.

Ellis J.

OUTREACH COMMITTEE

A miniscule turn-out at the last Outreach Committee meeting did not prevent the Committee from brainstorming to discuss ideas for Outreach programming now that Proposition 6 has been buried.

Among the ideas we discussed were the continuation of speaking engagements, invitations to other groups (both Jewish and non-Jewish) to join us at services, increased advertising of the synagogue (maybe in B.A.R. and Lilith?), preparation of a resources packet to be sent to Bay Area rabbis and community leaders, etc.

The Committee needs more input and ACTIVE involvement from synagogue members in order to carry out its function. The next Outreach meeting will be held on December 19th, 7:30 P.M., at Rob's house: 650 Masonic - Apt. 12. Members who indicated an interest in Outreach Committee on their membership applications are particularly urged to come.

ASSIMILATION-CONVERSION

This is going to be a hard topic to speak out on because of the recent events in my life, but because of what I have been hearing and seeing lately, this is a subject that must be talked about.

The congregation has been very worried about sexism in our group between members, and rightly so. Sexism is a disease that must be stamped out. But another problem has raised its ugly head and there has been far too much talk from members behind others members backs. The subject is on converts to judaism. People have been hassled on when, why, how or if a person has converted. That damning statement "oh, you are not really jewish" has even been heard. It seems that some people feel that being jewish makes you a member of a private club, one which you must be born into. And this is pure bull. One thing that I would like to get clear real fast, there is no such thing as a convert to judaism. There are only jews, period.

Jewish law is very clear on this subject. One does not question a jew on why he or she embraced the faith: Because it is nobody's business. It is something between ha-Shem and that person.

One reason this subject has cut so close to my heart is that my sister sent me a letter, two weeks ago, telling me that she had "found Christ" and has been "born again". Why?

One important reason was this, "I am tired of being told that I am not really jewish, so I found a group that accepts me for what I am." It was a valid statement because I had heard it myself many times before. I don't have to tell anyone reading this, how it feels not to be accepted for what you are. It hurts.

Though my father was from a long line of scandinavian Jews and my mothers father was of jewish background, my grandmother was not. Which means, under jewish law, my mother, and therefore my sister and I are not "true jews." Or so people kept telling me. But my jewishness became very strong in both highschool and the Navy, and most of everything I learned about judaism I taught myself. But I had always rebelled against the word convert. I felt I was jewish no matter what others said. Very few knew of my background, Penny and Michael were two of the few.

(CONTINUED)

One thing I learned was that even more than being sexist, many jews are very racist. I can't even begin to count all the times that I was told "funny, you don't look jewish!" But just because I have blond hair and blue eyes doesn't mean I have to be a convert. If you go to Israel you will see a hell of a lot of blond Jews running around. (some Arabs also) Plus jews of every size shape and color. Black, brown, yellow and redskins. So get over your racist ideas on what a Jew should look like.

After all, the main reason we became members of this Synagogue was because we were not accepted in a "straight" temple, So we went where we felt welcome. Accept each other for what we are. Quit looking at the outer wrapping and see the real person inside. We are all sisters and brothers. Accept us for what we are, not what you want us to be.

I am going to study my Hebrew and from somewhere get together a bet din so that I can go through the formal conversion, legal pin prick and all. I have already asked Penny and Ellen to be my "Godparents."

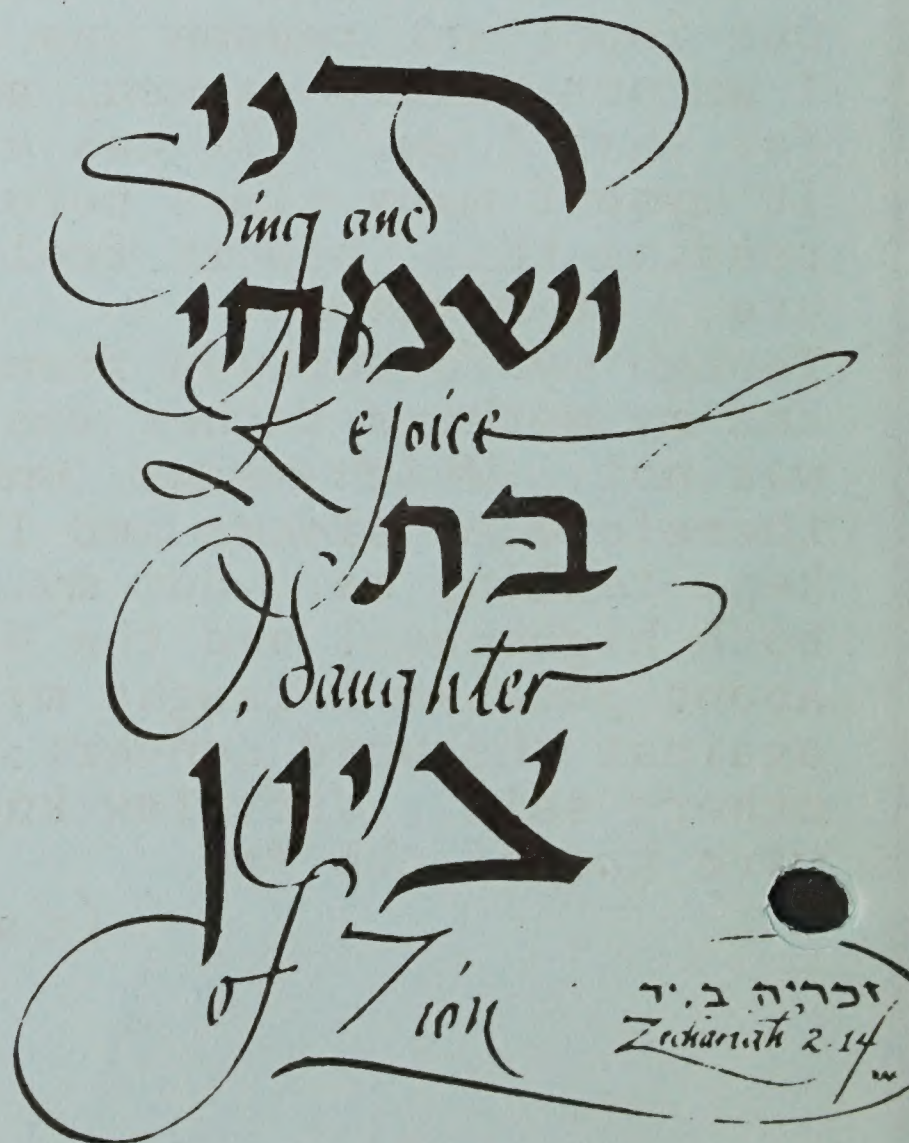
One last thought, Ben-Gurion was once asked the question "who is a Jew?" He answered, "Anyone crazy enough to claim to be jewish is." Have a happy Chanukkah

Tal'or

Congregation Sha'ar Zahav is only as strong as its members. Whether you join because you want camaraderie with other gay and lesbian Jews, for our religious services, for our social programs, or any other reason, is not important. What is important is for you to become part of something living and breathing - your Jewish heritage.

If you have not sent in your membership application form, please do so today.

If you need a form, please contact anyone at services or drop us a line and one will be sent to you. If you have a friend who might like to know about us, bring her or him along.



committee dates

Va'ad

The Va'ad meets the first Sunday of every month at 6 p.m. Call our answering service or ask any Va'ad member for location.

Rabbi Selection

The rabbi selection committee will meet January 5 after services.

Outreach Committee

The Outreach committee will meet at Rob M's apartment, 650 Masonic #12, on Tuesday, December 19 at 7:30 p.m.

Education Committee

The Education committee will meet at Lauren M's apartment, 210 Church St., #17, on Thursday, December 21 at 7:30 p.m.

Ritual Committee

The Ritual committee meets every other Thursday at Allen B's place, 1650 Page St., at 7:30 p.m.

Lauren M is moving on Sunday, December 17. She would appreciate help from as many people as possible. Let's give her a hand you butch congregants!

programs

The program committee is pleased to announce the following speakers: December 8 after services, Earl Raab, head of the JCRC and a well known columnist. December 22 (tentative) after services, Herbert Gold, famous novelist and author of My Last 2000 Years and numerous other books.

The Oneg committee urgently needs volunteers for food, money and for people to help clean up. Please contact Bill G. and volunteer.

calendar of events

- Dec 8 Evening Services 8:00 p.m.
Torah portion, Va-Yetze, Gen. 8:10 - 32:3
Haftarah, Hosea 12:13 - 14:10
- Dec 15 Evening Services 8:00 p.m.
Torah portion. Va-Yishlah, Gen. 32:4 - 36:43
Haftarah, Hosea 11:7 - 12:12
- Dec 22 Evening Services 8:00 p.m.
Torah portion. Va-Yeshev, Gen. 37:1 - 40:23
Haftarah, Amos 2:6 - 3:8
- Dec 24 First Candle of Hanukkah is lit this Evening
- Dec 29 Hanukkah pot luck dinner and services 6:30 p.m.
Torah portion, Miketz, Gen. 41:1 - 44:17.
Special Hanukkah portion, Num. 7:42-47
Special Rosh Hodesh portion, Num. 28:1-15
Haftarah, Isaiah 66:1-24
- Jan 5 Evening Services 8:00 p.m.
Torah portion, Va-Yigash, Gen. 44:18 - 47:27
Haftarah, Ezekiel 37:15-28

All Services at Dovre Hall, 3543 18th Street, San Francisco

IN MEMORIAM

GEORGE MOSCONE
HARVEY MILK

We mourn the passing of these good
friends and supporters of our community

Yehi Zichronam Livracha
May their memory be for a blessing

SHA'AR ZAHAV

THE CONGREGATION OF Box 5640 San Francisco, Calif
THE GOLDEN GATE Tel: 626-3131 94101

Reaching out to the Gay Community of the Bay Area